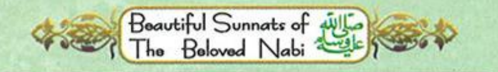
BEAUTIFUL SUNNATS OF THE BELOVED NABI صلى الله عليه وسلم

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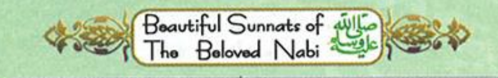
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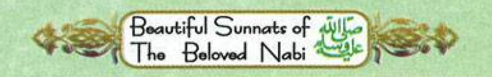


CONTENTS

No	Topic	Page
1.	Sunnats upon Awakening.	6
2.	Sunnats and Duas upon Entering and Leaving the Toilet.	7
3.	Dua when leaving the home.	9
4.	Dua when entering the home.	9
5.	Sunnats upon entering the Masjid.	10
6.	Sunnats of leaving the Masjid.	10
7.	Sunnats of Miswaak.	11
8.	Sunnats of Wudhu.	11
9.	Faraaidh(Compulsory acts) of Wudhu.	14
10.	Sunnat method of Ghusl.	14
11.	Faraaidh(Compulsory acts) of Ghusl.	15
12.	Sunnats of Azaan and Iqaamah.	16
13.	Fifty-one Sunnats of Salaah.	18
13.	Eleven Sunnats of Qiyaam.	18
14.	Seven Sunnats of Qiraat.	19
15.	Eight Sunnats of Ruku.	20
16.	Twelve Sunnats of Sajdah.	21
17.	Thirteen Sunnats of Qa'dah.	22
18.	Faraaidh(Compulsory acts) of Salaat.	23
19.	Differences in the Salaat of Females.	24
20.	Etiquettes of Salaah (Male and Female).	25
21.	Sunnats of Jumu'ah.	26
22.	Some Sunnats of Eating.	27
23.	Sunnats when drinking water.	30
24.	Sunnats pertaining to clothing.	31
25.	Sunnats of the Hair.	32
26.	Sunnats when Treating and Visiting the Sick.	34
27.	Sunnats of Travelling.	36
28.	Sunnats of Nikah.	39
29.	Walimah.	41
30.	Sunnats when a child is born.	41
31.	Sunnats at the time of Death and after Death.	43
32.	Sunnats before Sleeping.	45
33.	Few Sunnats of Social Life.	48
34.	Sunnats when one is Troubled by Thoughts of Kufr and Sins.	50
35.	Sunnats of Pondering.	50
36.	A few important teachings of Deen.	51
37.	Istikhaarah.	51
38.	The Dua of Istikhaarah.	53
39.	Salaatul Haajaat.	54
40.	Some Habits and Qualities of Nabi (صلى الله عليه وسلم) and Miscellaneous Sunnats.	56







SUNNATS UPON AWAKENING

① Immediately upon awakening rub the face and the eyes with both the palms in order to remove the effects of sleep. ***(Shamaail Tirmidhi)***

② When the eyes open in the morning recite this ***dua***:

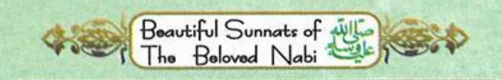
اَلْحَمْدُ لِلّٰهِ الَّذِىْ اَحْيَانَا بَعْدَ مَا اَمَا تَنَا وَاِلَيْهِ النُّشُوْرُ

Trans: All praise is due to Allah who brought us to life after having granted us death and to Him will we be resurrected. ***(Bukhari, Abu Dawood, Muslim)***

③ When awakening from sleep cleanse the mouth with a ***Miswaak. (Musnad Ahmad, Abu Dawood- pg.8)***
The use of the ***Miswaak*** should be repeated when making Wudhu. Using the ***Miswaak*** upon awakening is a separate ***Sunnat*** .
(Bazlul Majhood,"Commentary of Abu Dawood," Vol.1 pg.35)

④ When wearing one's trousers, first put on the right leg, then the left one. When putting on a ***kurta*** or ***shirt***, first put on the right sleeve and then the left one. The same procedure should be followed when wearing a ***vest***. When wearing a shoe, first put on the right shoe. When removing any garment or shoe, first remove the left, then the right.This is the sunnat method when removing any garment from the body ***(Bukhari, Tirmidhi "The Chapter on Clothing" and Shamaail Tirmidhi)***

⑤ Before immersing the hands into any utensils, wash them thrice thoroughly. ***(Tirmidhi; Vol. 1, pg. 13)***









SUNNATS AND DUAS UPON ENTERING AND LEAVING THE TOILET

① For the purpose of ***istinjah***, take along water and lumps of clay. To use three lumps of clay or three stones is ***mustahab*** (preferable). If circumstances prevail, then this will be sufficient. Nowadays, due to the use of clay lumps, difficulties are experienced in flushing the toilets. Thus, the ***Ulama*** have advised that toilet paper should be used so that the toilet is not jammed.

② It was the practice of Rasulullah (صلى الله عليه وسلم) to relieve himself with his head covered and with his shoes on. ***(Alaikum Bi-Sunnati)***

③ Before entering the toilet recite this ***dua***:

بِسْمِ اللّٰهِ - اَللّٰهُمَّ اِنِّىْٓ اَعُوْذُ بِكَ مِنَ الْخُبُثِ وَالْخَبَآئِثِ

(Bukhari, Muslim, Tirmidhi, Ibn Majah)

Trans: O Allah! I seek your protection from the male and female ***Jinns***.

Note: ***Mulla Ali Qari*** (رحمة الله عليه) has written in ***Mirqaat*** that with the blessings of the recitation of this ***dua***, a veil is cast between the person visiting the toilet and the evil Jinns. Hence, they are unable to see one's private parts. He has also written that the (ب)of the word اَلْخُبُثْ can be read with either a ***dhamma*** (Pesh) or a ***Saakin*** (Jazm). ***(Mirqaat; Vol. 1, pg. 361)***

④ When entering the toilet, enter with the left foot. ***(Alaikum Bi-Sunnati quoting from Ibn Majah)***

⑤ When removing the undergarment, it is better to





lower oneself towards the ground as much as easily possible and thereafter remove the garment. ***(Tirmidhi, Abu Dawood)***

⑥ When coming out from the toilet, step out with the right foot first and then recite this *dua*:

غُفْرَانَكَ. اَلْحَمْدُ لِلّٰهِ الَّذِیْٓ اَذْهَبَ عَنِّی الْاَذٰی وَ عَافَانِیْ ***(Ibne Majah)***

Trans: O Allah! I seek forgiveness from you. All praise is due to Allah who removed from me that which was harmful and granted me safety .

⑦ Before entering the toilet, remove any ring etc., upon which any verses of ***Qur'aan*** or the name of Rasulullah (ﷺ) is visible ***(Nasai)***. If a ***Ta'weez*** is covered with a cloth and sewn, it will be permissible to enter the toilet while wearing it.

⑧ When relieving oneself, do not face the ***Qibla*** nor turn the back towards it. ***(Mishkaat , Tirmidhi , Ibn Majah)***

⑨ When relieving oneself, do not speak except out of absolute necessity. Also, do not engage in any ***Zikr*** whilst in the toilet. ***(Mishkaat, Abu Dawood; pg. 3)***

⑩ Be extremely careful and ensure that droplets of urine and stool do not splash upon one, as most of the punishment of the grave is due to not protecting oneself from urine splashes. ***(Bukhari, Ibn Majah)***

⑪ Do not touch the private parts with the right hand during ***Istinjaa***. Use the left hand for this purpose. ***(Bukhari, Abu Dawood)***

⑫ Where a toilet is not available, relieve oneself behind some barrier so that one is not exposed to others. ***(Abu Dawood, Ibn Majah)***












⑬ Search for soft ground (when relieving oneself in the open) so that the urine does not splash but is rather absorbed into the ground. ***(Tirmidhi, Abu Dawood)***

⑭ Sit and urinate. Do not urinate while standing. ***(Tirmidhi)***

⑮ After urinating, if one needs to dry himself, he should do so behind some barrier (i.e. wall etc.) ***(Behishti Zewar)***

⑯ Perform ***Wudhu*** according to the ***Sunnat*** at home.

⑰ Perform the ***Sunnats*** at home before going to the ***Masjid***. If there is no time for this, the same could be performed in the ***Masjid***.

Note: In today's times, due to ***Sunnats*** being neglected, it is preferable to perform them in the ***Masjid***. ***(Kamaalate Ashrafiya)***

DUA WHEN LEAVING THE HOME

① When leaving home for the ***Masjid*** or for any other place, recite this ***Dua: (Tirmidhi, Abu Dawood, Ibn Majah)***

بِسْمِ اللّٰهِ تَوَکَّلْتُ عَلَی اللّٰهِ لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ

Trans: I leave with the name of Allah. I have placed my trust in Allah. The strength to abstain from sins and to carry out righteous deeds is only from Allah. ***(Shami; Vol.1 pg. 85)***

② Proceed with dignity. Do not run. (This pertains to going to the ***Masjid*** only). ***(Ibn Majah)***

DUA WHEN ENTERING THE HOME

① When returning home, upon entering, first greet those in the home with ***Salaam***. Thereafter recite this ***Dua***:



اَللّٰهُمَّ اِنِّیْۤ اَسْئَلُكَ خَيْرَ الْمَوْلَجِ وَخَيْرَ الْمَخْرَجِ بِسْمِ اللهِ
وَلَجْنَا وَبِسْمِ اللهِ خَرَجْنَا وَعَلَى اللهِ رَبِّنَا تَوَكَّلْنَا ○ *(Abu Dawood)*

Trans: O Allah, I ask of You a good entering and a noble leaving. With the name of Allah have we entered and with the name of Allah do we leave and upon Allah have we placed our trust.

SUNNATS UPON ENTERING THE MASJID

① To enter with the right foot. *(Bukhari; Chapter on Salaah pg.61)*

② To recite بِسْمِ اللهِ *(Ibn Majah; pg. 56)*

③ To recite *Durood Shareef* eg.

اَلصَّلٰوةُ وَالسَّلَامُ عَلٰى رَسُوْلِ اللهِ

(Ibn Majah, Faydhul Qadeer; Vol. 1, pg. 336).

④ To recite the *dua*:

اَللّٰهُمَّ افْتَحْ لِيْ اَبْوَابَ رَحْمَتِكَ ○ *(Ibn Majah)*

Trans: "O Allah, open the doors of Your mercy for me".

⑤ Make intention for *I'tikaaf*. *(Shami; Vol.2, pg. 442)*

SUNNATS OF LEAVING THE MASJID

① To leave the *Masjid* with the left foot. *(Bukhari; Chapter on Salaah pg.61)*

② To recite بِسْمِ اللهِ *(Ibn Majah; pg. 56)*

③ To recite *Durood Shareef* eg.

اَلصَّلٰوةُ وَالسَّلَامُ عَلٰى رَسُوْلِ اللهِ *(Ibn Majah; Faydhul Qadeer)*

④ To recite the *Dua*:.

اَللّٰهُمَّ اِنِّیْۤ اَسْئَلُكَ مِنْ فَضْلِكَ ○ *(Ibn Majah)*

Trans: "O Allah, I ask You for Your grace."

SUNNATS OF MISWAAK

① It is *Sunnat* to use the *Miswaak* at the time of every *Wudhu*. *(Abu Dawood; Vol. 1, pg. 8 (at. Targheeb wat Tarheeb)*

② The *Sunnat* method of holding the *Miswaak* according to what *Hazrat Abdullah Ibn Masuod* (رضی الله عنه) has narrated is as follows:
Place the small finger of the right hand below the *Miswaak*. Place the thumb below the head of the *Miswaak*. The remaining three fingers will be placed above. *(Shami; Vol. 1, pg. 85)*

SUNNATS OF WUDHU

There are eighteen *Sunnats* in *Wudhu*. By fulfilling these *Sunnats*, one's *Wudhu* will be perfected.

① Make the intention of *Wudhu* eg. "I am performing *Wudhu* to make *Salaah* permissible." *(Nisai; Chapter regarding intention in Wudhu, pg.12)*

② Recite بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

In some narrations the following words have also been narrated which could be recited.

بِسْمِ اللهِ الْعَظِيْمِ وَالْحَمْدُ لِلّٰهِ عَلٰى دِيْنِ الْاِسْلَامِ ○

(Maraaqi Ma'a Tahtaawi; pg. 37)



and in some narrations بِسْمِ اللهِ وَالْحَمْدُ لِلّٰهِ is also mentioned. *(Majma'uz Zawaa'id)*

It is *Sunnat* to recite the following *Dua* whilst performing *Wudhu*. اَللّٰهُمَّ اغْفِرْلِیْ ذَنْبِیْ وَوَسِّعْ لِیْ فِیْ دَارِیْ وَبَارِكْ لِیْ فِیْ رِزْقِیْ ○ *(Amalul Yaum Wal Lailah of Nasai)*

(3) Wash both hands upto the wrists.
(Abu Dawood; Vol.1, pg.15 narrated by Abi Alqamah)

(4) Clean the teeth with *Miswaak*. If one does not have a *Miswaak*, rub the teeth with the fingers.
(Maraqiyul Falah; pg. 37-38)

(5) Gargle the mouth thrice. *(Abu Dawood; Vol.1, pg.14)*

(6) Put water into the nostrils and clean the nostrils by blowing thrice. *(Abu Dawood; Vol.1, pg.14-15)*

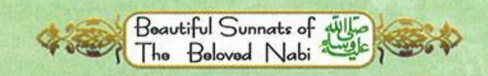
(7) If one is not fasting, gargle and put water into the nostrils thoroughly.
(Abu Dawood; pg.19, Maraqiyul Falah; pg. 39)

(8) Wash each limb thrice. *(Bukhari; Vol.1, pg.27)*

(9) Make *Khilaal* of the beard. (To pass wet fingers through the beard) when washing the face.

Note: The *Sunnat* method of making *Khilaal* of the beard is that after washing the face thrice, take water in the palm, bring it into the chin and rub outwards from the palate, passing the fingers through the beard and say
هٰكَذَا اَمَرَنِیْ رَبِّیْ *(Shami; Vol.1, pg. 87)*

(10) When washing the hands and feet, make *Khilaal* of the fingers and toes *(Abu Dawood; Vol. 1, pg. 19)*


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(11) Make *Masah* of the entire head once.
(Si'aayah; Vol.1 pg. 132, Shami; Vol.1)

(12) Together with *Masah* of the head, make *Masah* of the ears. *(Nasai; Vol.1 pg.16, Shami; Vol. 1 pg. 89)*

(13) Rub the limbs when washing them. *(Maraaqi; pg.40)*

(14) Make *Wudhu* in quick succession. *(Maraaqi; pg.40)*

(15) Make *Wudhu* in sequence *(Hidaayah; Vol.1)*

(16) To begin from the right side. *(Bukhari; Chapter of beginning on the right in Wudhu, pg. 28)*

(17) Commence *Masah* of the head from the front.
(Bukhari; Vol.1, pg. 31. narrated from Abdullah Ibn Zaid رضی اللہ عنہ)

(18) Make *Masah* of the nape. Do not make *Masah* of the throat. This is a *Bid'ah* (*innovation*). *(Maraaqi; pg.41)*

After *Wudhu* recite the *Shahaadah*:

اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ

And then recite this *dua*:

اَللّٰهُمَّ اجْعَلْنِیْ مِنَ التَّوَّابِيْنَ وَاجْعَلْنِیْ مِنَ الْمُتَطَهِّرِيْنَ ○
(Tirmidhi; Vol. 1, pg. 18)

Trans: O Allah, include me amongst those who repent excessively and amongst those who purify themselves.

Note: Regarding the above *Dua*, *Mulla Ali Qari* (رحمۃ اللہ علیہ) has written in *Mirqaat*, commentary of





Mishkaat, that while *Wudhu* purifies one externally, this *dua* is a supplication for internal purity. It is as though one is supplicating that, "O Allah, we have cleansed ourselves externally, which was within our power. O Allah, you now purify us internally as well, through Your mercy."

FARAAIDH (Compulsory Acts) OF WUDHU

The above mentioned procedure was the *Sunnat* method. Certain acts are compulsory in *Wudhu*. If even one is left out or has some deficiency, then *Wudhu* will not be complete. In *Wudhu*, there are only four Faraaidh (compulsory acts).

1. To wash the entire face once.
2. To wash both hands including the elbows once.
3. To make *Masah* of a quarter of the head once.
4. To wash both feet once upto and including the ankles.

By doing this much, the *Wudhu* will be completed. However, by performing *Wudhu* according to the *Sunnat* method, one's *Wudhu* will be perfected and more reward will be attained.

SUNNAT METHOD OF GHUSL

First wash both hands upto the wrists. Thereafter wash off any impurity that may be on the body (eg. semen, etc). This should be followed by *Istinjaa* of both the front and back private parts (whether there is a need for this or not). Now perform *Wudhu*







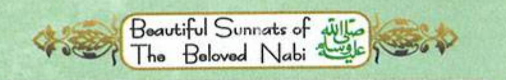

according to the *Sunnat* manner. If one is taking a bath in such a place where the water does not flow away but instead gathers at the feet, then do not wash the feet there. After the *Wudhu*, pour water over the head thrice (sufficient water should be poured so that the entire body is completely drenched). Rub the body with the hands so that no part remains dry. If even one hair is left dry, the *ghusl* will be incomplete.
In short, ensure that water passes over the entire body. Thereafter, move away from this place to a pure spot to wash one's feet. If, however, the feet had been washed at the time of *Wudhu*, then there is no need to repeat the washing *(Behishti Zewar, Shami; Vol. 1, pg. 157-159)*

Note: The act of wiping oneself with a towel after *ghusl* is also recorded in the *Hadith*. Likewise, not to wipe oneself but to allow the water to dry up on its own is also recorded in the *Hadith*. Hence, whichever of the two methods are adopted, make the intention of fulfilling the *Sunnat*. *(Nasai; Vol.1, pg. 31, Tirmidhi; Vol.1, pg.18, Shami; Vol.1, pg. 99)*

FARAAIDH (Compulsory Acts) OF GHUSL

The above mentioned method is the *Sunnat* procedure for *ghusl*. In *ghusl*, some acts are compulsory without which one's *ghusl* will not be correct and one will remain impure. Thus, it is necessary to have the knowledge of what is compulsory in *ghusl*. Only three acts are compulsory in *ghusl*.





① To gargle one's mouth (in such a manner that water reaches the entire mouth).
② To place water in the nose (upto the soft portion).
③ To make water reach the entire body.

SUNNATS OF AZAAN AND IQAAMAH

① It is *Sunnat* to face the *Qibla* while saying the *Azaan* and *Iqaamah*. ***(Maraaqiul Falaah; pg. 106, I'laaus-sunan; Vol.2, pg. 126)***

② It is *Sunnat* to say the *Azaan* with pauses after each phrase while the *Sunnat* method of *Iqaamah* is to say it quickly. ***(Tirmidhi; Vol.1, pg. 285)***

③ During the *Azaan* it is *Sunnat* to turn the face to the right when saying: حَيَّ عَلَى الصَّلٰوةِ and towards the left when saying حَيَّ عَلَى الْفَلَاحِ . However, the chest and the feet should remain towards the direction of the *Qibla*. ***(Maraaqi; pg.106, Shami; Vol.1, pg. 285)***

④ It is *Sunnat* to repeat the words of the *Azaan* after the *Muazzin* (in reply to the *Azaan*). When the *Muazzin* calls out: حَيَّ عَلَى الصَّلٰوةِ and حَيَّ عَلَى الْفَلَاحِ reply with: لَاحَوْلَ وَلَا قُوَّةَ اِلَّا بِاللهِ ***(Bukhari, Muslim)***

⑤ In the *Azaan* of *Fajar* when the *Muazzin* calls out: اَلصَّلٰوةُ خَيْرٌ مِّنَ النَّوْمِ reply with: صَدَقْتَ وَبَرَرْتَ

(Maraaqiul Falaah; pg. 110)

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⑥ The reply will be given to the *Iqaamah* in the same way as it is given for *Azaan*. However, in reply to قَدْ قَامَتِ الصَّلٰوةُ one should say: اَقَامَهَا اللهُ وَاَدَامَهَا

(Abu Dawood)

⑦ After the *Azaan* it is *Sunnat* to recite *Durood Shareef* ***(Muslim; Vol.1 pg.166)***

⑧ Thereafter recite this *Dua* which is narrated in the chapter of *Azaan* in *Bukhari Shareef*.

اَللّٰهُمَّ رَبَّ هٰذِهِ الدَّعْوَةِ التَّآمَّةِ وَالصَّلٰوةِ
الْقَآئِمَةِ اٰتِ مُحَمَّدَ نِالْوَسِيْلَةَ وَالْفَضِيْلَةَ
وَابْعَثْهُ مَقَامًامَّحْمُوْدَ نِالَّذِىْ وَعَدْتَّهُ
اِنَّكَ لَاتُخْلِفُ الْمِيْعَادَ

Trans: O Allah the Lord of this perfect call and the Lord of the prayer which is about to be performed, grant Muhammad (صلى الله عليه وسلم) the intercession and the virtue and grant him the Praised Position ***(Al-Maqaamul Mahmood)*** which you have promised him. Verily you do not contradict your promise.

The words اِنَّكَ لَاتُخْلِفُ الْمِيْعَادَ are not narrated in ***Bukhari Shareef; Imam Baihaqi*** has narrated it in ***Sunanul Kubra. (Hisn-e-Haseen with commentary Fadhle Mubeen)***

N.B. To add the words وَالدَّرَجَةَ الرَّفِيْعَةَ or to add يَا اَرْحَمَ الرَّاحِمِيْنَ at the end is not established from any narration. (Hence it should not be added on in the



Dua after *Azaan.*) *Mulla Ali Qari* (رحمة الله عليه) writes in *Mirqaat; Vol. 2, pg. 163.*

وَاَمَّازِيَادَةُ " وَالدَّرَجَةَ الرَّفِيْعَةَ " اَلْمُشْتَهِرَةُ عَلَى الْاَلْسِنَةِ فَقَالَ السَّخَاوِىُ لَمْ اَرَهُ فِى شَيْءٍ مِّنَ الرِّوَايَاتِ۔

Note: By reciting this *Dua* one will be blessed with a good death and one will receive the intercession of Rasulullah (صلى الله عليه وسلم). *(Mirqaat)*

FIFTY-ONE SUNNATS OF SALAAH

ELEVEN SUNNATS OF QIYAAM

(1) At the time of saying *Takbeer-e- Tahreema (i.e. Allahu Akbar)* the back must be upright. The head should not be bent downwards. *(Tahtaawi; pg.143)*

(2) The feet should be placed four fingers apart *(Tahtaawi; pg.143)*. The toes should be facing towards the *Qibla (Shami).*

Note: Certain *Fuqaha* (Jurists) have mentioned that keeping the feet at a distance of four fingers is *Mustahab.* However, in *fiqh* (Jurisprudence), the word *Mustahab* is used for *Sunnat* and vice versa. *(Vol.1, pg. 612)*

كذا فى الشامى تجويز اطلاق اسم المستحب على السنة وعكسه

(3) The *Muqtadees* (followers) should raise their hands to say *Takbeer-e- Tahreema* together with the *Imaam.* *(Tahtaawi; pg.140)*

Note: If the *Muqtadee's Takbeer-e- Tahreema* ends before the *Imaam* his following will not be correct. *(Tahtaawi)*

(4) At the time of saying *Takbeer-e- Tahreema* both



hands should be raised upto the ears. *(Abu Dawood-Vol.1, pg. 105 and pg. 108 from Hazrat Wa'il* رضى الله عنه*)*



(5) The palm of the hands should be facing the *Qibla* at the time of *Takbeer (Tahtaawi; pg.143, Shami;Vol.1, pg.356)*



(6) The fingers should be in their natural position at the time of *Takbeer* i.e. neither spread out nor tightly closed.*(Tahtaawi; pg.152, Shami; Vol.1, pg.356)*

(7) When folding the hands, the palm of the right hand should be placed on the back of the left palm. *(Tahtaawi)*

(8) The small finger and the thumb of the right hand should form a circle around the wrist of the left hand. *(Tahtaawi; pg. 141)*



(9) The middle three fingers should be placed flat over the forearm. *(Tahtaawi; pg. 141)*

(10) One should position the hands below the navel. *(Tahtaawi; pg.140, and Shami; Vol.1, pg.359)*

(11) It is *Sunnat* to recite the *Thana.* *(I'laaus-Sunnan; Vol. 2, pg. 174-177)*

SEVEN SUNNATS OF QIRAAT

(1) To recite *Ta'awwuz* i.e. اَعُوْذُ بِاللهِ *(Tahtaawi; pg.141)*



(2) To recite *Tasmia* at the beginning of each *Rakaat* i.e. بِسْمِ اللهِ *(Ibid)*



(3) To say *Aameen* softly. *(Tahtaawi; pg.142)*

(4) In *Fajr* and *Zuhr Salaah* , one should recite *Tiwaale-Mufassal* i.e. any *Surah* from *Surah Hujuraat* (26th *Para*) to *Surah Burooj* (30th *Para*).



In *Asr* and *Esha* one should recite from ***Ausaate Mufassal*** i.e. any ***Surah*** from ***Surah Burooj (30th Para)*** to ***Surah Lam-yakun*** . لَمْ يَكُنْ In ***Maghrib*** one should recite ***Qisaare Mufassal*** i.e. any ***Surah*** from ***Surah Lam-yakun*** لَمْ يَكُنْ to ***Surah Naas (30th Para). (Tahtaawi; pg.143-144).***

⑤ To lengthen the first ***Rakaat*** of ***Fajr Salaah. (Tahtaawi; pg.144)***

⑥ ***Thanaa*** , ***Ta'awwuz*** , ***Tasmia*** and ***Aameen*** should be recited softly. ***(Maraaqi; pg.142)***

⑦ Only ***Surah Faatiha*** should be recited in the third and fourth ***Rakaats*** of the ***Fardh Salaah.(Tahtaawi; pg.147)***

EIGHT SUNNATS OF RUKU

① To say the ***Takbeer*** of ***Ruku***. ***.(Tahtaawi; pg.144)***

② To grasp the knees with the hands. ***(Tahtaawi; pg.145)***

③ Whilst grasping the knees the fingers should be spread apart. ***(Ibid)***

④ To keep the back straight. ***(Shami; Vol.1, pg. 365)***

⑤ To keep (the calf of the legs) straight i.e the section from the ankles to the knee. ***(Shami; Vol.1, pg. 365)***

⑥ To keep the head and the lower back in a straight line. ***(Shami; Vol.1, pg. 365)***

⑦ To read سُبْحَانَ رَبِّيَ الْعَظِيْم thrice in ***Ruku***. ***(Tahtaawi; pg.144)***

⑧ Whilst getting up from ***Ruku***, the Imam should say سَمِعَ اللهُ لِمَنْ حَمِدَهُ in a loud voice, whilst the followers



should say رَبَّنَا لَكَ الْحَمْدُ . If one is performing ***Salaah*** alone, one should recite both (softly). One should stand and pause with ease after the ***Ruku*** before going into ***Sajdah***. ***(Shami; Vol.1, pg. 327)***

TWELVE SUNNATS OF SAJDAH

① To say the ***Takbeer*** while going into ***Sajdah***. ***(Tahtaawi; Vol.1, pg. 352)***

② To place both knees on the ground first. ***(Shami; Vol.1, pg. 398*** and ***Tahtaawi; pg.145)***

③ Thereafter to place both the hands on the ground. ***(Shami; Vol.1*** and ***Tahtaawi; pg.145)***

④ To place the nose on the ground. ***(Shami; Vol.1*** and ***Tahtaawi; pg.145)***

⑤ Lastly to place the forehead on the ground. ***(Shami; Vol.1*** and ***Tahtaawi; pg.145)***

⑥ The head should be placed between the two hands on the ground. ***(Ibid)***

⑦ To keep a gap between the stomach (abdomen) and the thighs. The arms should not touch the sides of the body. ***(Tahtaawi; pg.146)***

⑧ The elbows should be kept off the ground (i.e. raised). ***(Tahtaawi; pg.146)***

⑨ To recite سُبْحَانَ رَبِّيَ الْأَعْلٰى at least thrice whilst in ***Sajdah***.

⑩ To recite ***Takbeer*** whilst getting up from ***Sajdah***. ***(Shami; Vol.1, pg. 352)***

⑪ When getting up from ***Sajdah***, first the forehead,

then the nose, then the hands and lastly the knees should be raised.
(Shami; Vol.1, pg. 368 and Tahtaawi pg.145)

(12) One should pause and sit with ease between the two *Sajdahs*. *(Tahtaawi; pg.146)*

THIRTEEN SUNNATS OF QA' DAH

(1) To keep the right foot upright whilst sitting in Qa'dah and to place the left foot flat on the ground. *(Tahtaawi; pg.146)*

(2) To place both hands on the thighs. *(Ibid)*

(3) To raise the index finger in *Tashahhud* whilst reciting اَشْهَدُ اَنْ لَّآ اِلٰهَ and to lower it when saying اِلَّا اللّٰهُ *(Tahtaawi pg.146 and 147)*

(4) To recite *Durood Shareef* in the final *Qa'dah*. *(Tahtaawi pg. 147)*

(5) After *Durood Shareef* recite a *Dua* which is similar to those which appear in the *Qur'aan* or *Hadith*. *(Tahtaawi pg. 148)*

(6) To say *Salaam* on both sides upon completion of *Salaah*. *(Tahtaawi pg. 149)*

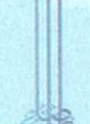
(7) To begin *Salaam* from the right side. *(Ibid)*

(8) The *Imaam* whilst saying *Salaam* should make *Niyyat* (intention) for the *Muqtadis* (followers), angels and the pious *Jinns*. *(Ibid)*

(9) The *Muqtadi* whilst saying *Salaam*, should make *Niyyat* for the *Imaam*, angels, pious *Jinns* and all the followers on his right and left side. *(Tahtaawi; pg. 150)*







(10) The *Munfarid* (a person performing his *Salaah* on his own) should make *Niyyat* for the angels only. *(Ibid)*

(11) The *Muqtadi* should say *Salaam* simultaneously with the *Imaam*. *(Ibid)*

(12) The second *Salaam* should be ṣaid in a lower tone than the first *Salaam*. *(Tahtaawi)*

(13) The *Masbooq* (a person who has joined the *Imaam* late) should wait for the *Imaam* to end his *Salaah* before getting up to complete his missed *Rakaats*. *(Tahtaawi)*

FARAAIDH (COMPULSORY ACTS) OF SALAAT

(1) *Takbeer-e-Tahreema*. (To say, "*Allahu Akbar*", translator)

(2) *Qiyaam* (To stand).

(3) *Qiraat* (To recite any Verse or *Surah* of the *Qur'aan-e-Kareem*).

(4) To make *Ruku*.

(5) To make two *Sajdahs*.

(6) To sit for the duration of *At-tahiyat* in the final sitting. (*Qa'eda Akheerah*)

If any one of the above mentioned are left out, the *Salaat* will not take place. It will have to be repeated.

Note: The *Waajibaat* and *Mufsidaate-Salaat* etc. should be learnt from *Behishti Zewar* or *Aa'ina-e-Namaaz* written by *Mufti Sa'eed Ahmad Saheb* (رحمۃاللہ علیہ), the *Mufti-e-A'zam* (grand *Mufti*) of *Mazaahirul-uloom*.

DIFFERENCES IN THE SALAAH OF FEMALES

① When saying *Takbeer-e-Tahreema* females should raise both their hands up to the shoulders without removing them from under the *Burqa*. (a kind of shawl or veil which covers the whole body from head to foot, translator) *(Tahtaawi; pg.141)*

② Thereafter they should tie their hands on the chest in such a manner that the palm of the right hand is placed on the back of the left hand. She should not grip her wrist with her thumb and small finger like men. *(Tahtaawi; pg.141)*

③ Bend slightly in *Ruku*, and place the fingers of both hands joined together on the knees. Do not spread them. Keep the arms close to the side of the body. Join the ankles of both feet.
(Tahtaawi- pg.141, Behishti Zewar; Vol.2 , pg.16)

④ The feet should not be kept erect in *Sajdah* but should be placed horizontally on the floor pointing to the right. Crouch and draw the body in, as much as possible when making *Sajdah*, so much so that the thighs touch the stomach and the forearms are joined to the sides of the body and the elbows are spread flat on the ground. *(Behishti Zewar; Vol. 2, pg.17)*

⑤ When sitting in *Qa'dah* the feet should be spread out horizontally on the ground on the right side. Both the hands should be kept closed.
(Tahtaawi; pg.146 and Shami; Vol.1, pg. 373)



ETIQUETTES OF SALAAH
(MALES AND FEMALES)



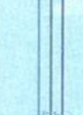
The gaze should be fixed on the place of *Sajdah* during *Qiyaam*, on the feet during *Ruku*, on the nose during *Sajdah*, on the lap during *Qa'dah* and on the shoulders during *Salaam*. When one has an urge to yawn during *Salaah*, he should stifle it as much as possible. When one has an urge to cough during *Salaah* one should try as much as possible to suppress it.



(Extracted from *A'ina-e-Namaz* written by *Mufti Sa'eed Ahmad Saheb*, (رحمة الله عليه) the *Mufti-e-A'zam (grand Mufti)* of *Mazaahirul-uloom*.



After every *Fardh Salaah* recite one of the following *Duas*. After *Salaam* it is *Sunnah* to recite اَسْتَغْفِرُاللهَ thrice. Thereafter recite;



① اَللّٰهُمَّ اَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ
يَاذَاالْجَلَالِ وَالْاِكْرَامِ *(Hisne Haseen , Fathul Qadeer- Vol. 1, pg.439)*

Trans: O Allah, You are the possessor of peace, peace can only be attained from You. You are full of blessings, O The Powerful, The Most Kind.

Note: With regard to the words:




اِلَيْكَ يَرْجِعُ السَّلَامُ فَحَيِّنَا رَبَّنَا بِالسَّلَامِ
وَاَدْخِلْنَادَارَكَ دَارَالسَّلَامِ فَلَااَصْلَ لَهٗ



Mulla Ali Qari (رحمة الله عليه) writes in *Mirqaat; Vol. 2, pg.358*, that there is no substantiation for these words in the *ahaadith*, they are merely an addition by some story-tellers.

② لَآ اِلٰهَ اِلَّا اللهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ۔

(Hisne Haseen)

③ اَللّٰهُمَّ اِنِّيْٓ اَعُوْذُبِكَ مِنَ الْجُبْنِ وَاَعُوْذُ بِكَ مِنْ اَنْ اُرَدَّاِلٰٓى اَرْذَلِ الْعُمُرِ وَاَعُوْذُبِكَ مِنْ فِتْنَةِ الدُّنْيَا وَاَعُوْذُ بِكَ مِنْ عَذَابِ الْقَبْرِ۔

(Hisne Haseen)

Trans: O Allah, I seek your protection from cowardice, from becoming senile, from the trials of this world and from the punishment of the grave.

SUNNATS OF JUMU 'AH

① To take a bath. *(Bukhari , Tirmidhi , Ibn Majah)*
② To wear good and clean clothes.
(Abu Dawood, Chapter of Ghusal on the day of Jumu'ah)
③ To proceed early to the *Masjid.(Tirmidhi, Ibn Majah)*
④ To go to the *Masjid* on foot. *(Ibn Majah)*
⑤ To try to sit as close as possible to the *Imaam*.
(Ibn Majah, Tirmidhi)
⑥ If the *Saffs* (rows) are already filled, one should



not jump over the shoulders of the musallies in order to get to the front.*(Abu Dawood)*
⑦ One should not do any futile action eg. one should not fiddle with one's clothes or fingers. *(Ibn Majah)*
⑧ To listen to the *Khutba* attentively. *(Tirmidhi, Ibn Majah)*

The person who recites *Surah Kahaf* on *Friday* will be bestowed with a *Noor*(Spiritual light) from under the *Arsh* (The Throne of Allah Ta'ala) which will extend from the earth till the sky and will benefit him in the darkness of the Day of *Qiyaamah*. All his (minor) sins which he had committed from the previous *Jumu'ah* up to this *Jumu'ah* will be forgiven. *(Behishti Zewar)*

Rasulullah (صلى الله عليه وسلم) is reported to have said, " Recite *Durood* upon me in abundance on the day of *Jumu'ah* since they are presented to me." *(Ibn Majah)*
On the day of *Jumu'ah* it is *Sunnat* to apply oil to the hair and to use *itr* or any other sweet smelling fragrance. *(Bukhari)*

SOME SUNNATS OF EATING

① Spread out a cloth on the floor (to lay the food on.) *(Bukhari)*
② Wash both hands upto the wrists. *(Tirmidhi)*
③ Recite بِسْمِ اللهِ aloud. *(Bukhari, Muslim, Shami; Vol.5)*
④ Eat with the right hand. *(Bukhari, Muslim)*
⑤ The one who is most pious or senior from those eating should be made to commence eating first.
(Muslim; Vol. 2 pg. 171)




⑥ If only one type of food is in the utensil, eat from the side in front of you. ***(Bukhari, Muslim)***

⑦ If a morsel falls, pick it up, clean it and eat it. ***(Muslim)***

⑧ Do not lean and eat. ***(Bukhari, Abu Dawood)***

⑨ Do not find fault with the food. ***(Bukhari, Muslim)***

⑩ Remove the shoes while eating. ***(Mishkaat)***

⑪ When eating, sit either with both knees raised and the posterior on the ground or by raising one knee and keeping the other on the ground. A third posture is to sit with both knees on the ground (as in the position of *Qa'dah*) and lean forward to eat.
(Mirqaat; commentary of Mishkaat)

⑫ Clean the plate and other eating utensils thoroughly after eating. The utensils will then make *dua* for one's forgiveness. ***(Ibn Majah)***

⑬ To lick the fingers after eating. ***(Muslim)***

⑭ Recite this *dua* after eating.

اَلْحَمْدُ لِلّٰهِ الَّذِىْٓ اَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مُسْلِمِيْنَ ○

(Tirmidhi, Abu Dawood, Ibn Majah)

Trans: All praise is due to Allah who has granted us food and drink and has made us Muslims.

⑮ First remove the cloth, then get up. ***(Ibn Majah)***

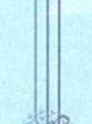
⑯ Recite this *dua* while picking up the cloth.

اَلْحَمْدُ لِلّٰهِ حَمْدًا كَثِيْرًا طَيِّبًا مُّبَارَكًا فِيْهِ غَيْرَ
مَكْفِيٍّ وَّلَا مُوَدَّعٍ وَّلَا مُسْتَغْنًى عَنْهُ رَبَّنَا ○ ***(Bukhari)***










Trans: All praise is due to Allah, such praise which is pure, full of blessings. O our Sustainer, we are not clearing away this food due to regarding it as sufficient (that we do not require anything more from You), nor in the manner of abandoning it, nor do we regard ourselves as not being in need of it.

⑰ Wash both hands. ***(Tirmidhi , Abu Dawood)***

⑱ Gargle the mouth. ***(Bukhari)***

⑲ If you forget to recite بِسْمِ اللّٰه at the beginning, recite بِسْمِ اللّٰهِ اَوَّلَهٗ وَاٰخِرَهٗ ○ ***(Tirmidhi , Abu Dawood)***

⑳ When invited to partake of meals by someone, make this ***Dua*** for the host:

اَللّٰهُمَّ اَطْعِمْ مَنْ اَطْعَمَنِىْ وَاسْقِ مَنْ سَقَانِىْ ○ ***(Muslim)***

Trans: O Allah, feed the one who fed me and grant him drink who gave me to drink.

㉑ It is ***Sunnat*** to partake of some vinegar. That house in which vinegar is found will not be regarded as empty of gravy. ***(Ibn Majah)***

㉒ If a person uses only wheat (to make his bread), he should also add a little barley so as to get the ***Thawaab*** (reward) of acting on a ***Sunnat***.

㉓ To eat meat is ***Sunnat***. It is reported in a ***Hadith*** that the most superior food of this world and the hereafter is meat. ***(Jaami'us Sagheer; Vol. 2, pg. 34)***

㉔ To accept the invitation of one's fellow Muslim



is a *Sunnat*. *(Abu Dawood)* However, if (the major portion of) his income is from interest, bribery or any other ***haraam*** source, then his invitation should not be accepted.

(25) It is ***Sunnat*** to give food to the family of the deceased. *(Ibn Majah)*

SUNNATS WHEN DRINKING WATER

(1) Drink with the right hand since ***Shaytaan*** drinks with the left hand. ***(Muslim)***

(2) Sit and drink. It is forbidden to drink while standing. ***(Muslim)***

(3) Recite بِسْمِ اللّٰهِ before drinking and اَلْحَمْدُ لِلّٰهِ after drinking. ***(Tirmidhi)***

(4) Drink in three breaths (sips). After each sip, separate the utensil from the mouth. ***(Muslim, Tirmidhi)***

(5) Do not drink from that side of the utensil which is chipped. ***(Abu Dawood)***

(6) Do not drink directly from the chipped side the spout of a jug or from any such utensil from which the water gushes out very quickly (causing one to choke) or from such a utensil in which there is a possibility that a snake or scorpion etc. may have crept in. ***(Bukhari, Muslim)***

(7) To recite this ***Dua***, after drinking water (not other drinkables)is also ***Sunnat***.

اَلْحَمْدُ لِلّٰهِ الَّذِىْ سَقَانَا عَذْبًا فُرَاتًا بِرَحْمَتِهٖ
وَلَمْ يَجْعَلْهُ مِلْحًا اُجَاجًا بِذُنُوْبِنَا ○

(Roohul Ma'ani; pg.149, 27th Para)



Trans: All praise is due to Allah, Who of His Mercy has granted us sweet and pleasant water to drink and did not make it bitter and salty due to our sins.




(8) After drinking water, if the utensil is to be passed on to others, pass it to the one on the right who in turn will pass it to the one on his right, and this procedure will continue till the end. ***(Bukhari , Muslim)***

The same sequence should be observed when passing around tea or anything else.



(9) Recite this ***Dua*** after drinking milk.

اَللّٰهُمَّ بَارِكْ لَنَا فِيْهِ وَزِدْنَا مِنْهُ ○ ***(Abu Dawood, Tirmidhi)***

Trans: O Allah grants us ***barakah*** (blessings) in it and grant us more of it.



(10) The one serving should drink last. ***(Tirmidhi)***

SUNNATS PERTAINING TO CLOTHING

(1) Rasulullah (ﷺ) loved white clothing. ***(Tirmidhi , Ibn Majah)***



(2) When putting on any garment, put on the right sleeve or leg first, then the left. ***(Tirmidhi; Kitabul Libas, Chapter on Clothing)***




(3) Keep the ***trouser, kurta, lungi***, ect. above the ankles. Allah Ta'ala becomes displeased with a person who allows any garment to hang lower than the ankles. Rasulullah (ﷺ) has said that Allah Ta'ala will not look with mercy at that person who allows his garment to hang lower than his ankles. ***(Bukhari , Muslim)***



④ When wearing new clothes, recite this *Dua*.

اَلْحَمْدُ لِلّٰهِ الَّذِیْ كَسَانِیْ هٰذَا الثَّوْبَ وَرَزَقَنِيْهِ مِنْ غَيْرِ حَوْلٍ مِّنِّيْ وَلَا قُوَّةٍ *(Abu Dawood)*

Trans: All praise is due to Allah who gave me this clothing to wear and granted me this without my exerting any effort or strength.

⑤ It is ***Sunnat*** to have a ***Topi*** (cap) under the turban ***(Mirqaat; Vol. 8, pg.250)***

⑥ Rasulullah (ﷺ) used to like wearing the ***kurta.*** (A shirt which goes above the ankles and below the knees) ***(Tirmidhi, Abu Dawood)***

⑦ It is ***Sunnat*** to tie a black turban. It is also ***Sunnat*** to leave a tail at the back. ***(Nasai)***

⑧ It is ***Sunnat*** to wear a ***Topi (Mirqaat- Vol. 8, pg.246)***

⑨ When removing any ***kurta,*** first remove the left sleeve of the ***kurta.*** In the same manner, when removing the trousers, first remove the left leg.

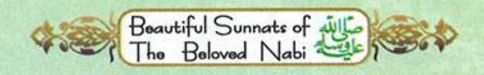
⑩ First put on the right shoe, then the left ***(Bukhari, Muslim, Abu Dawood)***

⑪ When removing the shoes, first remove the left then the right. ***(Bukhari, Muslim, Abu Dawood)***

SUNNATS OF THE HAIR

① The length of the hair of Rasulullah (ﷺ) reached up to the middle of the ear. According to another narration the hair reached up to the ear and



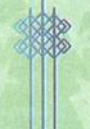




yet, in another narration it is mentioned that it reached up to the ear-lobes. There are also narrations where it is mentioned that the hair was close to the ear-lobes. ***(Shamail Tirmidhi)***

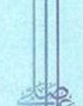


② To keep all the hair upto the ear-lobes or a little lower is ***Sunnat***. Similarly to shave all the hair off is also ***Sunnat***. If a person wishes to trim his hair, then it should be trimmed equally on all sides. To keep the front hair of the head long while shortening the back of it, which is known as the "English hair" (Square cut- translator), is not permissible. Similarly to shave part of the head while leaving the rest is not permissible. May Allah Ta'ala protect every Muslim from this. ***(Behishti Zewar; Vol. 11, pg. 115)***





③ The command to grow the beard and trim the moustache has been recorded in the ***hadith. (Bukhari, Muslim).*** To trim the beard less than the length of one fist or to shave it off is ***haraam. (Behishti Zewar; Vol. 11, pg. 115)*** May Allah Ta'ala protect every Muslim from this. It is ***Waajib*** (compulsory) to keep the beard one fist length, and the length of one fist is established from the ***Sunnat***. ***(Bukhari; Vol. 2, pg. 875)***

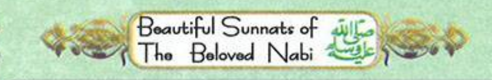


④ It is ***Sunnat*** to trim the moustache as finely as possible. There are severe warnings in the ***Ahadith*** for keeping very long moustaches. ***(Aujazul-Masalik; Commentary of Muatta Imam Malik; Vol. 14)***



⑤ The hair below the navel, armpits, the moustaches, as well as the nails should be cut and kept clean. It is





sinful to allow 40 days to pass without doing so.

(Behishti Zewar- Vol. 11, pg. 116)

⑥ To wash the hair, oil it and comb it is ***Sunnat***, but a few days should be skipped in-between, if there is no necessity.

Mishkaat, Bazlul Majhood, (Commentary of Abu Dawood)

⑦ When combing the hair start from the right hand side. ***(Bukhari; pg. 61)***

⑧ When combing one's hair or whenever the need arises to look into the mirror recite the following ***Dua***:

(Hisne Haseen) اَللّٰهُمَّ اَنْتَ حَسَّنْتَ خَلْقِىْ فَحَسِّنْ خُلُقِىْ ○

Trans: O Allah, as You have beautified my external form, so make my character beautiful as well.

SUNNATS WHEN TREATING AND VISITING THE SICK

① It is ***Sunnat*** to take medication and undergo treatment during an illness. However, one should depend only on Allah Ta'ala for the cure.

② It is ***Sunnat*** to treat an illness with ***kalunji*** (black seed) and honey. ***(Bukhari; Chapter on medicine)*** Rasulullah (ﷺ) said that Allah has placed cure in these two things. There are many ***Ahadith*** narrated in praise of ***kalunji*** and honey.

③ During treatment one should avoid those things which aggravate the illness.





④ It is ***Sunnat*** to visit one's sick brother. Nabi (ﷺ) said: عُوْدُوا الْمَرِيْضَ ***(Bukhari)*** " Visit the sick". ***Hazrat Jaabir*** (رضی اللہ عنہ) narrates:



مَرِضْتُ مَرَضًا فَاَتَانِى النَّبِىُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَعُوْدُنِىْ ***(Bukhari)***

"I became sick. Nabi (ﷺ) came to visit me."



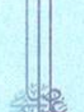
⑤ After visiting the sick it is ***Sunnat*** to leave quickly ***(Mishkaat)***. It should not happen that the patient or his family are inconvenienced in any way by your remaining there for a long time.



⑥ To console the patient in any way possible is ***Sunnat***. For example, one should say to him that ***Insha- Allah*** you will recover very quickly, Allah Ta'ala is the Most Powerful. One should not say such things which will instill fear in the sick person. ***(Mishkaat; pg. 137)***

⑦ When visiting the sick one should say the following: ***(Bukhari)*** لَا بَاْسَ طَهُوْرٌ اِنْ شَآءَ اللّٰهُ ○

Trans: Do not become worried as this sickness will be a means of cleaning you from your sins, if Allah Ta'ala wishes.



Thereafter, recite this seven times for his recovery:

اَسْئَلُ اللّٰهَ الْعَظِيْمَ رَبَّ الْعَرْشِ الْعَظِيْمِ اَنْ يَّشْفِيَكَ ○

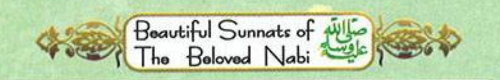




Trans: I ask Allah Ta'ala who is All Powerful and the Lord of the Great Throne that He grants you recovery.

Rasulullah (ﷺ) has stated that by reading this ***dua*** seven times the sick person will be cured.





However, if the time of his death has approached then nothing can delay that.
(Mishkaat; pg. 135 , Abu Dawood; Vol. 2, pg. 86)

مومن جو فدا نقشِ کفِ پائے نبی ہو — ہو زیرِ قدم آج بھی عالم کا خزینہ
گر سُنّتِ نبوی کی کرے پیروی اُمّت — طوفاں سے نکل جائے گا پھر اس کا سفینہ

SUNNATS OF TRAVELLING

① As far as possible, there should be at least two people together when undertaking any journey. Travelling alone should be avoided. However, in extreme necessity there is no harm. *(Fathul-Baari; Vol. 6, pg. 53)*

② When one has placed one's foot in the stirrup of one's conveyance and is about to mount it, one should say (بِسْمِ اللهِ). *(Tirmidhi)*

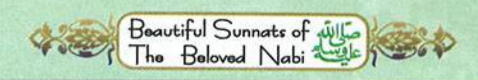
③ After settling down on the conveyance say: (اَللهُ اَكْبَر) thrice and thereafter recite the following *dua:*

سُبْحَانَ الَّذِىْ سَخَّرَلَنَا هٰذَا وَمَا كُنَّا لَهٗ مُقْرِنِيْنَ
وَاِنَّآ اِلٰى رَبِّنَا لَمُنْقَلِبُوْنَ ط *(Muslim , Tirmidhi)*

Trans: Glory be to the One who has subjugated this for us whereas we were not able to subjugate it on our own. And we will certainly be returning to our Lord.

④ Thereafter recite the following *dua:*

اَللّٰهُمَّ هَوِّنْ عَلَيْنَا سَفَرَنَا هٰذَا وَاطْوِ عَنَّا بُعْدَهٗ
اَللّٰهُمَّ اَنْتَ الصَّاحِبُ فِى السَّفَرِ وَالْخَلِيْفَةُ





فِى الْاَهْلِ. اَللّٰهُمَّ اِنِّىْٓ اَعُوْذُ بِكَ مِنْ وَّعْثَاءِ
السَّفَرِ وَكَاٰبَةِ الْمَنْظَرِ وَسُوْٓءِ الْمُنْقَلَبِ فِى
الْمَالِ وَالْاَهْلِ وَالْوَلَدِ. *(Muslim , Hisne Haseen)*

Trans: O Allah! make this journey easy for us and shorten the length of the journey as well. O Allah! You are our companion on this journey and the Protector of our household.

O Allah! I seek Your protection from the hardship of travel, from witnessing a terrible sight and from finding an evil condition having befallen my family, wealth and children upon my return.




⑤ When the need arises to stop along the way, the ***Sunnat*** is to move to the side of the road. Do not camp in the middle of the road whereby the path of others are blocked and they experience inconvenience thereby. *(Muslim; Vol. 2, pg.144)*



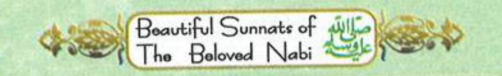
⑥ When ascending any high place one should say اَللهُ اَكْبَر *(Bukhari; pg. 420)*

⑦ When descending to any place, one should say سُبْحَانَ الله *(Bukhari)*



Note: It is mentioned in ***Mirqaat*** that this is a ***Sunnat*** of travelling. However, when one is ascending the stairs of his house or ***Masjid***, then he should begin with his right foot and say اَللهُ اَكْبَر even though it is only one stair. At the time of descending, begin with



the left leg and recite سُبْحَانَ الله although it is only a small decline. There is hope that one will recieve the reward of practising on a *Sunnat*. *Mulla Ali Qari* (رحمة الله عليه) has mentioned the wisdom in saying اَللهُ اَكْبَر at the time of ascension, that although apperently we are going higher but O Allah! We are not high. Highness and greatness are only for you. While descending, a person says سُبْحَانَ الله because we are low and O Allah! You are free from lowness.

(8) When the town of one's destination comes into view, then recite this *dua*: اَللّٰهُمَّ بَارِكْ لَنَا فِيْهَا

Trans: O Allah! grant us *barakah* (blessings) from this town. When entering the town recite this *dua*.

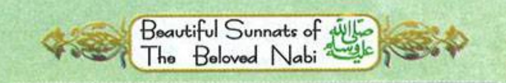
اَللّٰهُمَّ ارْزُقْنَا جَنَاهَا وَحَبِّبْنَآ اِلٰى اَهْلِهَا وَحَبِّبْ

صَالِحِى اَهْلِهَآ اِلَيْنَا ○ *(Hisne Haseen)*

Trans: O Allah! grant us sustenance of this place. Make us beloved to the people of this place and make the pious people of this place beloved to us.

(9) Rasullulah (صلى الله عليه وسلم) has mentioned that when the purpose for which one had undertaken the journey has been accomplished, one should return home immediately. It is not advisable to remain on a journey for no reason. *(Bukhari; pg. 421)*

(10) When returning after many days from a lengthy journey, and one arrives home when a great portion



of the night has passed, then he should not immediately enter his home. Rather it is better to go the next morning. *(Mishkaat; pg.339)*

If the family is aware of your late arrival and is expecting you, then there is no harm in going home immediately. *(Mirkaat; Vol. 7, pg. 338)*

By practising these *Sunnats* one will recieve the benefits in this world and the hereafter.

(11) It is forbidden to take a dog along on the journey or to keep bells, since *Shaytaan* follows such a person and the blessings of the journey are lost. *(Muslim; Vol.1, pg.202)*

(12) Upon returning from a journey, it is *Sunnat* to first go to the *Masjid*, perform two *rakaats* of *Salaah* and thereafter enter the home. *(Mishkaat)*

(13) When returning from a journey recite this *dua*:

آئِبُوْنَ تَآئِبُوْنَ عَابِدُوْنَ لِرَبِّنَا حَامِدُوْنَ ○ *(Muslim, Tirmidhi)*

Trans: "We are returning (home) with repentence, utmost humility and praising our Lord."

SUNNATS OF NIKAH

(1) A *Sunnat Nikah* is that which is simple, wherein there are no formalities, nor are there any disputes pertaining to the dowry, etc. *(Mishkaat)*

(2) It is *Sunnat* to seek a pious and righteous person for marriage and to send a proposal to such a person. *(Mishkaat;Vol.2,pg.267-narrated from Abu Hurairah رضی الله عنه)*



(3) To have the *Nikah* on Friday in a *Masjid* and to have *Nikah* in the month of *Shawwaal* is *Sunnat* and preferable. *(Mirqaat; Vol. 6 pg. 210 and 217)*

(4) To announce the *Nikah*. *(Miskaat; Vol.2, pg.272)*

(5) It is also *Sunnat* to fix the amount of *Mehr* (dowry) according to one's means. *(Miskaat; Vol.2, pg.272)*

(6) On the first night when one is in seclusion with one's wife, one should take hold of the forehead and recite this *dua*: اَللّٰهُمَّ اِنِّیْٓ اَسْئَلُكَ خَيْرَهَا وَخَيْرَمَا جَبَلْتَهَا عَلَيْهِ وَاَعُوْذُبِكَ مِنْ شَرِّهَا وَشَرِّمَا جَبَلْتَهَا عَلَيْهِ ○ *(Abu Dawood, Ibn Majah)*

Trans: O Allah! I ask You for the good that is in her and the benefits of her good habits and character. I seek Your protection from the harms of her evil habits and character.

(7) When intending to copulate with one's wife, recite this *dua*: After reciting this *dua*, if one has children then *Shaytaan* will not be able to overpower them and will not be able to harm them. بِسْمِ اللّٰهِ اَللّٰهُمَّ جَنِّبْنَا الشَّيْطٰنَ وَجَنِّبِ الشَّيْطٰنَ مَارَزَقْتَنَا ○ *(Bukhari; Vol.2, pg. 776, Abu Dawood, Ibn Majah)*

Trans: I commence this act in the name of Allah. O Allah! protect us from *Shaytaan* and keep *Shaytaan* away from that child that you will grant us.

The child that will be born after this *dua* has been recited will be safeguarded from the harm of *Shaytaan*.

WALIMAH

After the first night, to invite one's friends, relatives, family and the poor for the *Walimah* is *Sunnat*. It is not necessary to prepare a great amount of food. A little food prepared according to one's means and feeding a few relatives or friends will suffice in fulfilling the *Sunnat*. The worst *Walimah* is that *Walimah* where only the rich and the irreligious are invited and the poor, destitute and the pious are left out.

شَرُّ الطَّعَامِ طَعَامُ الْوَلِيْمَةِ يُدْعٰى لَهَا الْاَغْنِيَاءُ وَيُتْرَكُ الْفُقَرَآءُ ۔ *(Bukhari; Vol.2, pg. 778)*

One should avoid attending such a *Walimah*. When hosting a *Walimah* make the intention of fulfilling the *Sunnat*.

Invite the poor, destitute and the pious. One may invite from the rich whomsoever one wishes while ensuring that the poor are not left out.

There is no reward for that *Walimah* which is hosted for show or to impress people. Instead, it is feared that such a *Walimah* will invite the wrath and displeasure of Allah Ta'ala.

SUNNATS WHEN A CHILD IS BORN

(1) To give *Azaan* in the right ear and *Iqaamah* in the left ear after the child is born. *(Tirmidhi; Vol.1, Alaikum Bi-sunnati, Abu Dawood, pg. 340)*

(2) To give a suitable name to the child on the seventh day. *(Abu Dawood)*

(3) To make *aqeeqah* on the seventh day. *(Abu Dawood)* If it cannot be done on the seventh day, it should be done on the fourteenth or the 21st day.

(4) The head of the baby should be shaved and silver equal to the weight of the hair should be given in charity. *(Tirmidhi)*

(5) Saffron should be put on the head after it has been shaved. *(Abu Dawood)*

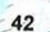
(6) Two male goats should be slaughtered for the *aqeeqah* of a boy and one male goat or female goat for the *aqeeqah* of a girl. *(Tirmidhi, Abu Dawood)*

(7) The meat of *aqeeqah* can be distributed raw or cooked. *(Behishti Zewar; Part - 3)*

(8) Anyone may partake of the *aqeeqah* animal, though they be even one's family members eg. Parents, grand-parents etc. *(Behishti Zewar; Part - 3)*

(9) Dry dates should be given to a pious person to chew and then it should be applied in the mouth of the baby, or the baby should be made to suck it. The pious person should also be requested to make *dua*. *(Bukhari)*

(10) The child should be taught how to perform *Salaah* and the other aspects of *Deen* when he reaches the age of seven years.





(11) In order to inculcate the habit of *Salaah*, the child should be admonished if he is negligent in its performance when he reaches the age of ten years. He should be punished if the need arises.

(Mishkaat; Vol.1, pg.58)

Note: Now-a-days children are being spoiled with love and affection while the parents console themselves by saying that the child will behave when he grows up. One should remember that if the foundation is not straight, the building will also be crooked. Therefore, it is necessary to inculcate good character into the child from the very beginning so that one may not regret later.





SUNNATS AT THE TIME OF DEATH AND AFTER DEATH



(1) When it becomes apparent that the time of death is close, then those present should face the dying person towards the *qiblah*. *(Mustadrak Haakim;Vol.1, pg.353)* They should a make ***talqeen*** i.e. recite the ***kalima*** in order to encourage him to recite it.

(Tirmidhi; Chapter of Janaaiz)



(2) When the time of death has approached, the dying person should recite this *dua*:



اللّٰهُمَّ اغْفِرْلِیْ وَارْحَمْنِیْ وَالْحِقْنِیْ بِالرَّفِیْقِ الْاَعْلٰی ○

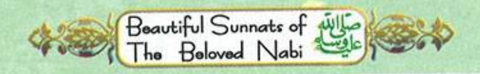
(Bukhari, Muslim, Tirmidhi)

Trans: O Allah! forgive me, and have mercy on me and join me with the companions who are in the highest stage.









(3) When there are indications that the soul is departing, recite this *dua*:

اللّٰهُمَّ اَعِنِّیْ عَلٰی غَمَرَاتِ الْمَوْتِ وَسَكَرَاتِ الْمَوْتِ ○ *(Tirmidhi)*

Trans: O Allah! assist me through the difficulties and hardships of death.

(4) When death has occurred then those having any connection with the deceased should recite:

اِنَّا لِلّٰهِ وَاِنَّآ اِلَيْهِ رَاجِعُوْنَ ۔ اَللّٰهُمَّ اْجِرْنِیْ فِیْ مُصِيْبَتِیْ وَاخْلُفْ لِیْ خَيْرًا مِّنْهَا ○ *(Muslim)*

Trans: Verily to Allah we belong and to Him shall we return. O Allah, reward me in my difficulty and grant me something better in exchange.

(5) After the person has passed away, the deceased's eyes should be closed.

(6) Any person carrying the deceased to place him on a surface or any person carrying the *janaazah* should say بِسْمِ اللهِ *(Ibn Abi Shaibah)*

(7) It is *Sunnat* to hasten in the burial. *(Abu Dawood)*

(8) When placing the deceased into the grave, recite this *dua*:

بِسْمِ اللهِ وَعَلٰی مِلَّةِ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ○

(Mishkaat;Vol.1,pg.148 quoting from Tirmidhi and Ibn Majah)

(9) The deceased should be placed on his right side







in such a manner that his entire chest is facing the *Ka'bah* and his back should be against the wall of the grave. Now-a-days, only the face is turned to the *qiblah* and the deceased is made to lie on his back, resulting in the chest facing the sky. This is completely contradictory to the *Sunnat* method. *(Tahtaawi; pg. 334)*



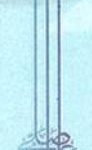
(10) To feed the family of the deceased is *Sunnat*. It is not permissible to all the town people and family members to partake of this food. The food should not be given for the family of the deceased for name and fame. Whatever is available, should be given. *(Tirmidhi, Ibn Majah)*



(11) After the burial, Rasulullah (ﷺ) would instruct his companions to make *istighfar* for their brother and to make *dua* that Allah Ta'ala keeps him steadfast at the time of questioning by *Munkar* and *Nakeer*. *(Abu Dawood, Mustadrak, Haakim)*



Note: After burial, to face the *qiblah* and make *dua* is *Sunnat*. However, to make *dua* after *janaaza salaah*, as is the custom today is not permissible. *(Mirqaat; Vol.4, pg.64, Bahrur Raiq; Vol.2, pg.183)*



SUNNATS BEFORE SLEEPING

(1) It is substantiated from *hadith* that Rasulullah (ﷺ) rested at sometime or the other on the following.

1. A mat made from palm leaves.
2. A *chatai* (straw mat)
3. A mat made from cloth
4. On the ground
5. On a wooden bed
6. On a bed
7. On skin and hide

(Zaadul Ma'ad)





(2) It is *Sunnat* to sleep in the state of *wudhu.(Abu Dawood)*

(3) Before going to bed, dust the bed thrice with the corner of your clothes.
(Bukhari, Muslim, Abu Dawood, Tirmidhi, Ibn Majah)

(4) Before sleeping say بِسْمِ اللهِ and do the following:

1. Close the door. 2. Put out the lamp.*
3. Fasten the mouth of the lether water bag.
4. Cover the utensils.**

* It has been mentioned in the *hadith* that *shaytaan* instructs the mouse to drag along the candle which become the means of starting a fire. *(Hisne Haseen together with translation called "FadhlulMubeen")*

** It is mentioned in *Muslim Shareef* that there is one night in the year wherein plague descends. If this plague has to pass over any open utensil, then a portion of that plague definitely falls into it.

(Muslim; Vol. 2, pg. 171)

If one cannot find any thing with which to cover the utensil then one should place a stick across the top of the utensil. *(Muslim; Vol. 2, pg. 170)*

(5) It is forbidden to engage in story-telling after *Isha*. It is better to sleep immediately after *Salaah*. It is permissible to remain awake for listening to *Deeni* talks and advices and to earn one's livelihood.

(6) When going to sleep, it is *Sunnat* to apply *Surmah* thrice in each eye for both males and females.

(Shamaa'il Tirmidhi)

Before sleeping recite some *verses* and some *surahs* of *Qur'aan Shareef*, eg. *Fatiha (Alhamdu), Aayatul Kursi, Surah Mulk* (*Tabaarakallazee*), the four *Quls* and *Durood Shareef*. If one is unable to recite so much then at least recite a few *surahs* as this is the foundation for salvation in this world and hereafter.

(7) Before sleeping, recite *Tasbeeh Faatima* punctually i.e. 33-times سُبْحَانَ اللهِ 33-times اَلْحَمْدُ لِلّٰهِ and 34-times اَللّٰهُ اَكْبَر *(Bukhari, Muslim, Abu Dawood, Tirmidhi)*

(8) Sleeping on the right hand side and facing *qiblah* is *Sunnat*. *(Shamaa'il Tirmidhi, Abu Dawood; Vol.2, pg.332)* To sleep on one's stomach with one's chest facing the floor and back facing the sky is forbidden.
(Tirmidhi; Vol.2, pg.105, Abu Dawood; Vol. 2, pg. 331)

(9) After lying down recite this *dua*:

بِاسْمِكَ رَبِّىْ وَضَعْتُ جَنْبِىْ وَبِكَ اَرْفَعُهٗ اِنْ اَمْسَكْتَ نَفْسِىْ فَاغْفِرْ لَهَا وَاِنْ اَرْسَلْتَهَا فَاحْفَظْهَا بِمَا تَحْفَظُ بِهٖ عِبَادَكَ الصَّالِحِيْنَ ○ *(Bukhari-Vol.2, pg.935, Muslim-Vol.2, pg.349, Tirmidhi-Vol.2, pg.177)*

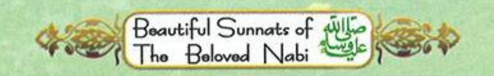
(10) Thereafter, recite this *dua*:

اَللّٰهُمَّ بِاسْمِكَ اَمُوْتُ وَاَحْيٰى ○ *(Bukhari, Muslim)*

(11) Before sleeping recite this *istighfaar* thrice:

اَسْتَغْفِرُ اللهَ الَّذِىْ لَآ اِلٰهَ اِلَّا هُوَ الْحَىُّ الْقَيُّوْمُ وَاَتُوْبُ اِلَيْهِ ○

(Tirmidhi-Vol.2, pg.177)



⑫ If one sees a frightening dream and one's eyes open, sputter(to make a spitting sound) to the left thrice and recite اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ○ thrice. Also change one's position to the other side and sleep. ***(Muslim; Vol. 2, Chapter of Dreams)***

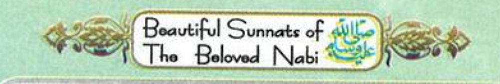
FEW SUNNATS OF SOCIAL LIFE

① To greet with ***Salaam*** is one of the great ***Sunnats*** for a Muslim. Rasulullah (ﷺ) has laid a lot of emphasis on this. It increases love amongst people. ***Salaam*** should be made to every Muslim whether one knows him or not ***(Bukhari)***. ***Salaam*** is an Islamic right and to know the person is not a requirement.

② It has been mentioned in the ***ahadith*** of ***Bukhari*** and ***Muslim*** that once Rasulullah (ﷺ) passed by a group of children and he made ***Salaam*** to them, hence, we deduce that it is ***Sunnat*** to make ***Salaam*** to children as well.***(Muslim; Vol. 2, pg. 214)***

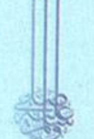
③ The ***Sunnat*** method of making ***Salaam*** is that one should say verbally اَلسَّلَامُ عَلَيْكُمْ. To make ***Salaam*** with the wave of the hand, the nod of the head or the indication of the finger or to answer to the ***Salaam*** in this manner is against the ***Sunnat***. If ***Salaam*** is being made from far then one should make ***Salaam*** verbally as well as with the hand.***(Mishkaat-Vol.2, pg.399 narrating from Tirmidhi)***

④ When meeting a fellow Muslim, then it is ***Sunnat*** to shake hands with him after ***Salaam***. Females may shake










hands with one another.
(Mishkaat-Vol.2, pg. 401 from Baraa Ibn Aazib رضی اللہ عنہ***)***

⑤ When joining any gathering, one should sit wherever a place is found. To make others stand up and to sit in their place is ***Makruh*** and a ***sin.(Bukhari, Muslim)***

⑥ When a person comes to meet you move a little even though there is ample place. This is also ***Sunnat*** and through it, the one arriving will feel honoured. ***(Zaadut-Taalibeen, narrating from Baihaqi)***

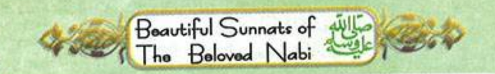
⑦ If there are three persons together, it is not permissible for two persons from amongst them to engage in any coversation separately without the third person being able to hear. The third person may become suspicious and feel hurt. To hurt the feelings of any Muslim is a great sin. ***(Muslim; Vol. 2, pg. 219)***

⑧ When going to somebody's house one should take permission before entering.***(Mishkaat; pg. 401)***

⑨ When yawning, it is ***Sunnat*** to prevent it as far as possible. ***(Bukhari)***. If the mouth cannot be kept closed despite making an effort to do so, then place the back of the left hand over the mouth. While yawning, any sound should not be allowed to emanate as this is forbidden in the ***hadith***.
(Bukhari; Vol. 2, pg. 919, Muslim; Vol.2, pg. 412, 413)

⑩ When hearing a good name then to regard it as a good omen is ***Sunnat*** and to become pleased with this is also ***Sunnat***. To regard anything as a bad omen is strictly prohibited. For instance, when someone





sneezes to think that you will not succeed in your work or to regard the cawing of a crow or the sight of a monkey or the hooting of an owl as an indication of an impending calamity is baseless and a result of ignorance and incorrect beliefs. In the same manner, to regard someone as a means of bad luck or to regard any day as bad is a very evil act. *(Mirqaat; Vol. 9, pg. 2, 6.)*

Acting upon the *Sunnat* makes a person the beloved of Allah Ta'ala. That is why one should act upon them punctually.

SUNNATS WHEN ONE IS TROUBLED BY THOUGHTS OF KUFR AND SINS

(1) It is *Sunnat* to recite the following *dua* when experiencing thoughts of *kufr* and *sins*:

اٰمَنْتُ بِاللهِ وَرُسُلِهٖ ۝ and اَعُوْذُ بِاللهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ۝

(Mirqaat; Vol.1, pg. 137)

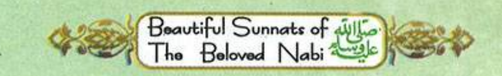
SUNNAT OF PONDERING

- Another *Sunnat* is that one should not ponder about the Being of *Allah Ta'ala*- instead one should ponder over the creation of Allah Ta'ala.

كَمَا فِى الْحَدِيْثِ تَفَكَّرُوْا فِى خَلْقِ اللّٰهِ وَلَا تَتَفَكَّرُوْا فِى اللّٰهِ فَاِنَّكُمْ لَمْ تَقْدِرُوْا قَدْرَهٗ ۝ *(At-Targheeb wat-Tarheeb)*

- The pondering and reflecting mentioned in the *aayat:* كَمَا قَالَ تَعَالٰى شَانُهٗ وَ يَتَفَكَّرُوْنَ فِى خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ ۝





refers to pondering and reflecting over His creation, not over His Being. *(Masaail-e-Sulook from Bayaanul Qur'aan)*

A FEW IMPORTANT TEACHINGS OF DEEN

- Whomsoever has obeyed Rasulullah (ﷺ) has (in reality) obeyed Allah Ta'ala. *(Sura Nisa; Para.5,Verse. 80)*
- Rasulullah (ﷺ) is reported to have said: "The one who does not show mercy to our young and does not respect our old, nor does he advise people to do good and prevent them from doing evil is not from amongst us." *(Tirmidhi)*
- "Anyone who causes harm to wealth or body or any Muslim brother or decieves him is accursed."*(Tirmidhi)*
- "Live in the world like a traveler."*(Bukhari Shareef)*
- "A true Muslim is one whom other Muslims are safe from the harm of his tongue and hand."*(Bukhari)*
- "The punishment for the disobedience towards parents afflicts one in this world as well."*(Mishkaat Shareef)*
- "Appreciate five things before five."
  - Youth before old age.
  - Good health before sickness.
  - Prosperity before poverty.
  - Free time before becoming pre-occupied.
  - Life before death.*(Tirmidhi)*

ISTIKHAARAH

It is narrated from *Hazrat Jaabir* (رضی اللہ عنہ) that Rasulullah (ﷺ)used to teach us the *dua* of



istikharah for important matters in the same manner as he used to teach us the *Surahs* of the *Qur'aan*. He (صلى الله عليه وسلم) used to say, "When you intend doing any important work, then read two *rakaats* nafl *salaah* and thereafter read this *dua*." (which is mentioned below) *(Bukhari; pg. 944)*

Rasulullah (صلى الله عليه وسلم) once remarked to *Anas* (رضی اللہ عنہ) "O *Anas* ! when you are undecided with regards to any matter, then seek counsel from your *Rabb* and do this seven times. Thereafter, whatever decision prevails in your heart regard it to be beneficial." *(Shaami; Vol.1, pg. 507)*

Note: It is not necessary that one sees a dream or hears a voice. Asking another person to make *Istikhaarah* on one's behalf is not substantiated from any *hadith*. To make *Mashwarah* (consultation) with someone else is *Sunnat*.

It has been mentioned in the *hadith* that whomsoever makes *Mashwarah* will never regret and whomsoever makes *Istikhaarah* will never be unsuccessful.

If one does not get the opportunity to perform *Salaatul Istikhaarah* and needs to make *Istikhaarah* urgently, then reciting the *dua* of *Istikhaarah* only will suffice. If one has not learnt the *dua* of *Istikhaarah* then one should recite this concise *dua*:

اَللّٰهُمَّ خِرْلِیْ وَاخْتَرْلِی ○ *(Shaami-Vol.1)*



THE DUA OF ISTIKHAARAH

اَللّٰهُمَّ اِنِّیْ اَسْتَخِيْرُكَ بِعِلْمِكَ وَاَسْتَقْدِرُكَ بِقُدْرَتِكَ
وَاَسْئَلُكَ مِنْ فَضْلِكَ الْعَظِيْمِ فَاِنَّكَ تَقْدِرُ وَلَاۤ اَقْدِرُ
وَتَعْلَمُ وَلَاۤ اَعْلَمُ وَاَنْتَ عَلَّامُ الْغُيُوْبِ. اَللّٰهُمَّ اِنْ كُنْتَ
تَعْلَمُ اَنَّ هٰذَاالْاَمْرَ ⊛ خَيْرٌلِّیْ فِیْ دِيْنِیْ وَمَعَاشِیْ وَعَاقِبَةِ
اَمْرِیْ فَاقْدِرْهُ لِیْ وَيَسِّرْهُ لِیْ ثُمَّ بَارِكْ لِیْ فِيْهِ وَاِنْ
كُنْتَ تَعْلَمُ اَنَّ هٰذَاالْاَمْرَ ⊛ شَرٌّ لِّیْ فِیْ دِيْنِیْ وَمَعَاشِیْ
وَعَاقِبَةِ اَمْرِیْ فَاصْرِفْهُ عَنِّیْ وَاصْرِفْنِیْ عَنْهُ وَاقْدُرْلِیَ
الْخَيْرَ حَيْثُ كَانَ ثُمَّ اَرْضِنِیْ بِهٖ ○ *(Bukhari-pg.944,Duas of Hisne-Haseen)*



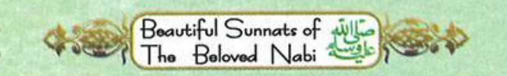
⊛ اَنَّ هٰذَاالْاَمْرَ At this point you will bring to mind the matter for which you are making *istikhaarah*.

Trans: O Allah! I ask You of good through Your knowledge, and ability through Your power, and beg (Your favour) out of Your infinite bounty. For surely You have power, I have none. You know all, I know not. You are the great knower of all the unseen things.

O Allah! if in Your knowledge this matter is bad for my faith, for my livelihood, and for the consequences of my affairs, then turn it away from me, and turn me away from it and ordain for me the good wherever it be, and cause me to be pleased therewith.





After having recited this *dua*, adopt that aspect towards which the heart is inclined.

SALAATUL HAAJAAT

It is reported from ***Hazrat Abdullah bin Abi Aufa*** (رضی اللہ عنہ) that Rasulullah (صلى الله عليه وسلم) is reported to have said that whomsoever has any need from Allah Ta'ala or any person then he should make ***wudhu*** thoroughly. Thereafter, he should perform two ***rakaats*** of ***salaah***, recite praises on Allah Ta'ala and recite ***Durood Shareef***. Then he should recite this ***dua***:

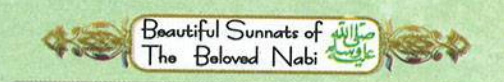
لَآ اِلٰهَ اِلَّا اللّٰهُ الْحَلِيْمُ الْكَرِيْمُ سُبْحَانَ اللّٰهِ رَبِّ الْعَرْشِ الْعَظِيْمِ. اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ. اَللّٰهُمَّ اِنِّىْٓ اَسْئَلُكَ مُوْجِبَاتِ رَحْمَتِكَ وَعَزَآئِمَ مَغْفِرَتِكَ وَالْغَنِيْمَةَ مِنْ كُلِّ بِرٍّ وَّالسَّلَامَةَ مِنْ كُلِّ اِثْمٍ لَّا تَدَعْ لِىْ ذَنْبًا اِلَّا غَفَرْتَهٗ وَلَا هَمًّا اِلَّا فَرَّجْتَهٗ وَلَا حَاجَةً هِىَ لَكَ رِضًا اِلَّا قَضَيْتَهَا يَآ اَرْحَمَ الرَّاحِمِيْنَ ○

(Tirmidhi; Vol.1,pg.108 Shaami; Vol.1)

Trans: There is no Deity but Allah, the Most Tolerant, Most Generous.

اَلْحَلِيْمُ الَّذِىْ لَا يُعَجِّلُ بِالْعُقُوْبَةِ۔ اَلْكَرِيْمُ الَّذِىْ يُعْطِىْ بِدُوْنِ اِسْتِحْقَاقٍ وَّمِنَّةٍ ○

"The Tolerant" means one who does not hasten in



punishing. "The Generous means one who grants favours despite the recipient not being deserving and worthy of it."

Glory be to Allah, the ***Rabb*** of the Great Throne. All praise is exclusively for Allah, the ***Rabb*** of the universe. O Allah, I beg You of that which will guarantee Your Mercy, actions which will make certain Your Forgiveness, a supply of every virtue and freedom from every sin. O Allah, do not leave any sin of mine pardoned, remove all my worries and fulfill every need of mine which conforms to your pleasure.

Reciting ***Darood Shareef*** before and after any ***dua*** is a powerful means for the acceptence of that ***dua***.

It is reported from ***Allama Shaami*** that ***Allama Abu Is'haq Ash-Shaatibi*** has mentioned:

اَلصَّلٰوةُ عَلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مُجَابَةٌ عَلَى الْقَطْعِ ○

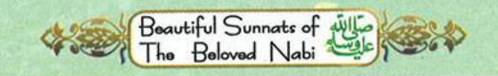
Trans: Durood Shareef is definitely accepted by Allah Ta'ala. It is unlikely that Allah, The Most Generous will accept one part of ***dua*** and reject the other.

فَاِنَّ الْكَرِيْمَ لَا يَسْتَجِيْبُ بَعْضَ الدُّعَا وَيَرُدُّ بَعْضَهٗ ○

Allama Abu Sulayman Duraani says that ***dua*** wherein ***Darood Shareef*** is recited before and after it is unlikely that Allah Ta'ala will accept the first and last part of the ***dua*** and reject the middle portion.

فَاِنَّ اللّٰهَ يَقْبَلُ الصَّلٰوتَيْنِ وَهُوَ اَكْرَمُ مِنْ اَنْ يَّدَعَ مَا بَيْنَهُمَا ○

(Shaami; Vol.1)



Whenever one is faced with any problem related to this world or the hereafter, be it a bodily affliction or a spiritual one, such as the desire to sin, one should perform two ***rakaats Salaatul Haajaat*** with the relevent ***duas***. Thereafter make ***dua*** sincerely and repeatedly every day. Allah Ta'ala will create means of overcoming the problems from the unseen. Whomsoever wishes, should take the favours of assistance and generosity from his Lord.

SOME HABITS AND QUALITIES OF NABI (صلى الله عليه وسلم) AND MISCELLANEOUS SUNNATS

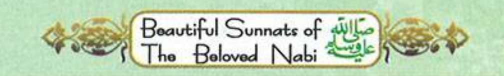
Sunnat: When Rasulullah (صلى الله عليه وسلم) walked, people never dispersed to make way for him.

Sunnat: Nabi (صلى الله عليه وسلم) never forbade the doing of any permissible action. If he intended to fulfill any request made to him, he would respond positively otherwise, he would remain silent.

Sunnat: He never turned his face away from anyone until that person turned away first. If anyone wished to say something secretly, he would put his ear close to that person and would not move away until that person had finished.

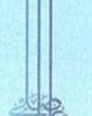
Sunnat: When bidding farewell to anyone, he used to recite this ***dua***:

اَسْتَوْدِعُ اللّٰهَ دِيْنَكُمْ وَاَمَا نَتَكُمْ وَخَوَاتِيْمَ اَعْمَالِكُمْ ○ ***(Tirmidhi)***









Sunnat: When he would witness a pleasing sight, he would recite this ***dua***:

اَلْحَمْدُ لِلّٰهِ الَّذِىْ بِنِعْمَتِهٖ تَتِمُّ الصَّالِحَاتُ ۔

When faced with an unpleasant situation he used to say: ***(Ibn Majah; pg. 278)*** اَلْحَمْدُ لِلّٰهِ عَلٰى كُلِّ حَالٍ ۔

Sunnat: When meeting with anyone he used to make ***Salaam*** first. ***(Shamaail Tirmidhi; pg.12)***

Sunnat: When he had to look at anything on his side, he would turn completely towards it. He never looked with a side glance as the proud often do.

(Khasaail; Commentary of Shamaail)

Sunnat: He used to keep his gaze down at all times. Due to excess of modesty he never looked at someone straight in the face. ***(Khasaail; pg.12)***

Sunnat: When dealing with people, he was never hard rather he preferred to be lenient. Nabi (صلى الله عليه وسلم) was extremely compassionate, tolerant and merciful. ***(Mishkaat; pg.512, Behishti Zewar; Vol. 8, pg. 4,5)***

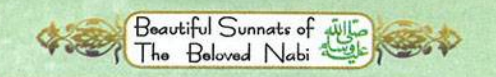
Sunnat: When walking, he would raise his foot with force, when placing it he slightly inclined forward with humility. He lengthened his stride as though descending from a high place to a low one.

(Khasaail; Commentary of Shamaail; pg.12, 73)

Sunnat: He associated with one and all.(He never thought of himself as more important than the next







person.) He would also joke with people.

(Behishti Zewar; Part.8, pg.4)

Sunnat: When any poor person or old woman wished to speak to him, he would sit to listen to that person at the side of the road.

(Behishti Zewar; Part.8, pg.4)

Sunnat: When reciting *Qur'aan Shareef* in *Salaah*, a sound would emanate from his chest resembling the sound that is given off when a pot is boiling. This was due to the fear of Allah Ta'ala. *(Shamaail; pg.188)*

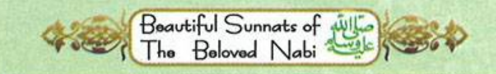
Sunnat: He cared a lot for his family, seeing that no one is inconvenienced due to him. Hence, if he had to leave the house at night he would get up silently, put on his shoes without a sound, open the door and leave quietly. In the same manner, he would enter silently so that those who are asleep are not disturbed. *(Mishkaat; pg. 280, Behishti Zewar; Part. 8, pg. 4)*

Sunnat: When walking he kept his gaze to the ground. When walking with a group, he walked behind everyone. When anyone approached, he made *salaam* first.*(Shamaail; pg.12)*

Sunnat: When meeting the influential person of any community, he should be received with respect.

Sunnat: Fix a specific time for *Ibaadah*, a time for the fulfillment of the rights of the family i.e. joking and communicating with them and a time to rest. *(Shamaail; pg.198)*





Sunnat: Keep yourself always busy in reciting *Darood shareef.(Nashrut-Teeb; pg.170)*

Sunnat: Be kind to the neighbours, respect the elders and show mercy to youngsters.

(Mishkaat; Vol.2, pg.424, 423)

Sunnat: Meet even those relatives with kindness who do not wish to be sociable. *(Mishkaat- pg.519)*

Sunnat: One should be considerate to those who are not so well off.

Sunnat: It is *sunnat* to place the pillow on the right or the left hand side.

(Shamaail-e-Tirmidhi Ma'a Khasaail-e-Nabawi; pg.76)

Sunnat: To joke with one's wife in order to make her happy is also *sunnat*.

(Khasaail; Commentary of Shamaail; pg.198)

Sunnat: Rasulullah (صلى الله عليه وسلم) used to sit cross legged in the *Masjid* from after *Fajar* upto *Ishraq*. He would sit cross legged in the company of the *Sahaaba* (رضى الله عنهم) as well.

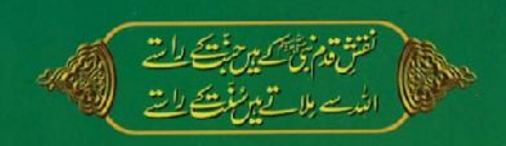
(Khasaail; Commentary of Shamaail; pg. 76)

However, it has been mentioned in the *kitaabs* that for juniors to sit in *Tashahhud* position in front of seniors displays more humility. *(Shaami-Vol.1)*

Sunnat: To meet one's Muslim brother with a cheerful face. *(Tirmidhi; Vol. 2, pg.8)*

Sunnat: To ask the owner of the conveyance to sit in front and not to personally sit in front without his express permission is *Sunnat*.





مومن جو فدا نقشِ کفِ پائے نبی ہو
ہو زیرِ قدم آج بھی عالم کا خزینہ
گر سنتِ نبوی کی کرے پیروی امت
طوفاں سے نکل جائیگا پھر اس کا سفینہ

عارف باللہ حضرت اقدس مولانا شاہ حکیم **محمد اختر** صاحب دامت برکاتہم